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IWAKI CITY CELEBRATES CHRISTMAS

Eighteen hundred children filled the Taira Citizens' Hall to overflowing on Saturday, Dec. 16, to attend the community Christmas program. On Sun. Dec. 17, another 1,800 persons, this time adults, attended the community candlelight service in the Citizens' Hall.

Some twenty churches in Iwaki City are represented in the sponsoring bodies --the Iwaki City Pastors' Association and the Iwaki City Laymen's Association. Participating churches include Roman Catholic, United Church of Christ, Japan Seikokai, Free Methodist, Baptist Domei, Domei Kirisutokyodan, Brethren in Christ, Assembly, and Pacific Evangelistic Mission; the Taira Evangelistic Center also cooperates.

The theme of the 1972 candlelight service was "Love bears all transgressions". Mrs. Ayako Sono, Catholic novelist, spoke on "Love and Courage." The offering received (¥76,871--\$260) will be sent to a hospital in West Bengal where Dr. Haruo Hasegawa is working.

Iwaki is a new city formed through the amalgamation of several Tohoku area cities. The communities have not yet begun to feel unified, but the annual Christmas programs, now in their seventh year, are drawing community-wide attention. The Iwaki City Pastors' Association meets every three months.

In countless communities throughout Japan, such citizens' Christmas celebrations have become traditional, their sponsorship being undertaken by Christmas churches and groups but their audience drawn from the community at large.

AT THE WORLD CONFERENCE ON SALVATION TODAY- BANGKOK, THAILAND, Dec. 29-Jan. 9, the following persons will participate: Rev. John Nakajima and Dr. In Ha Lee (appointed by the NCCJ), Dr. Kiyoko Takeda Cho, Dr. Masao Takenaka and Mr. Jae Shik Oh (appointed by WCC Central Committee), Mr. Hajime Fujimori (Asia YMCA), Mr. Yushi Nomura (EACC youth) and Miss Akiko Yamaguchi (Popular account writer).

EDITORIAL COMMITTEE:

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NATIONAL CHRISTIAN COUNCIL Japan Christian Center #24, 551 Tatsuka-machi 1-chome, Shinjuku-ku, Tokyo 160 Japan

Fourteen participants from eight Asian countries received "Certificates of Completion" at ceremonies concluding the 13th Session of the South-East Asian Christian Rural Leaders' Training Course at Tsurukawa Rural Institute on Dec. 4. Countries represented were India, Korea, West Malaysia, Nepal, Sri Lanka, South Vietnam, Thailand and Japan.

The program is a non-degree course which lasts eight months. This is long enough to develop skills and acquire knowledge useful in a local rural situation, but short enough for the participant to be eager to return to his country and to do so without severe re-entry shock.

The underlying purpose of the course is to develop leadership to help the Asian people become self-supporting and self-governing, while at the same time learning the meaning of the Christian concept of inter-dependence. As part of the curriculum, practical training is given in agriculture skills necessary for daily food production, while at the same time being aware that man does not live by bread alone.

Director Toshihiro Takami likened the task to which graduates are returning to one of "making bricks without straw," drawing a parallel to the Biblical situation in which Pharaoh required the people of Israel to make bricks, but refused to provide them the necessary straw. The Israelites were in an impossible situation. So it is with the SEAC graduates who return to their areas. All are doing "impossible tasks," but with the confidence that the Lord is with them and that somehow, little by little, the straw will be found. In their situation the straw is money which would help provide such things as quality seeds, fertilizers, insecticides, equipment, water resources, educational programs, etc.

As Western-based churches progressively decrease supporting funds to Asian churches for evangelism, education, welfare and agriculture work, the Asian churches are under extreme pressure to help their areas become self-supporting. For many, this means within the next five years.

Paul Chong, West Malaysia, came to SEAC, along with his wife, to prepare for a "tent-making" ministry. He says, "Our Malaysian Lutheran Church cannot go on sucking the mother's milk, but has to try to eat some food on its own." Paul resigned as an evangelist of the Lutheran Church in Malaysia. Upon return he plans to start projects for raising pigs and poultry. "I hope to support myself this way and help the youths who have this sort of interest. At the same time, I can take care of one of the vacant churches. Many are left empty because of shortage of funds and workers. I have no land or funds, but I believe that our Almighty God will provide the necessities for me."

Similar Christian service is being carried out by the now 115 SEAC graduates in 14 different countries. They dare to live alongside the masses of people in the rural communities of Asia and undertake the task of "building bricks without straw."

SOH SUNG'S DEATH SENTENCE CHANGED TO LIFE IMPRISONMENT

The Seoul Court of Appeals Thur., Dec. 7, quashed the death sentence issued by a lower court, commuting it to life imprisonment for a Japanese-born Korean student, Soh Sung, accused of spying for North Korea. (See JCAN #419, Oct. 13, p. 6 (105)).

Two facts--that the Korean was born and brought up in Japan and that he is still a student--merited the commutation, the court explained. It, however, firmly upheld Soh's conviction on charges of spying.

The case, which involved his younger brother, Soh Jooh Shik, age 24, and 15 others, aroused international concern. Court proceedings were observed by representatives of Amnesty International, a second similar international group--the International Commission of Jurists, and the "Save the Soh Brothers" group in Japan.

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The younger Soh drew a sentence of 15 years' imprisonment * * * * * in October last year, which was later cut down to seven years by the Seoul Court of Appeals and upheld by the Supreme Court. He is serving out his term in a prison near Taejon City. The others also received prison terms that range from a year and a half to life.

The change from death to life imprisonment for Soh Sung was not a big consolation to those who had campaigned for clemency for the Korean student. His case has now been taken to the Supreme Court.

AN IMPRESSION OF NCCC/USA BY JOHN NAKAJIMA

John, what do you think the Ninth General Assembly of the NCCC/USA, held in Dallas, Texas, Dec. 3-7, accomplished?

Well, for one thing---restructuring, to the extent that the member churches' commitment in the Council become more responsible. The proposals went so far that when I first glanced through them, I doubted whether member churches would be willing to go so far. But they did, which gave me the impression that the ecumenical movement in the USA took one step forward.

What else?

Coming from the church that brought forth the Confession on the Responsibility of the Church during World War II, one of the most impressive actions was the adoption of the resolution on War Crimes, Military Force and Foreign Policy. Dr. William Thompson of the United Presbyterian Church made a moving statement in presenting the resolution. Referring to his own experience of being an attorney at the Tokyo International Court to judge Japanese war criminals, he urged the nation to apply the same principle of international justice to her own involvement in the Indochina War. The resolution itself fell a little short of expressing explicitly the responsibility of American Christians in the war. However, the Assembly recognizes "the moral crisis in our nation and, senses some of its causes, including our share in the national policy...." and believes "that the churches are summoned both to minister to the ills of the people and to call the nation to repentance". The whole atmosphere of the assembly I felt was one of repentance. Especially significant was the amendment made from the floor adding a final statement to the effect that each one present should act responsibly on the resolution and report what he has done to the next meeting of the NCCC.

Any other overall impression?

On the whole I sensed more maturity in the proceedings of the assembly than in our situation in Japan. All sorts of issue-centered caucuses were allowed to form and given a chance to express themselves freely without a distinction between voters and non-voters. This is the maturity on the part of the planners. But there was maturity on the other side too. The issue-raisers were very polite in observing the rules of the assembly. I sometimes even wondered, how can they be so patient.

Did you belong to any caucus? If so, what did it do?

I attended the Asian caucus. Among those present, there were two categories: Asians coming from Asia and Asian-Americans. Both expressed solidarity with each other in trying to confront the crucial issues of today's world. In the nine-point statement this caucus presented to the plenary, three points had special relation to Japanese Christians. One arose out of Asian concern for the threat of Japanese exploitation. The statement termed it an outgrowth of the economic-military complexes of the U.S. and Japan, and directed attention to two issues: one, the possible growth of the Japanese military commitment based on the U.S.-Japan Security Pact, and the other, the concern of Asian countries over the establishment of bi-lateral relationships between churches of Japan and the U.S. In planning mission in any Asian countries, it points up the need for more multi-lateral relationships.

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JCAN Dec. 22 * AN IMPRESSION OF NCCC/USA BY JOYN NAKAJIMA (cont'd)
 p. 4 (133) * The second point was the responsibility for the war in Indochina.
 * * * * * The statement urged American Christians to feel responsibility
 for the mass killing in Indochina, but also confessed that the
 Christians in Asia have been weak in taking action to stop the war.

The third point was on the inhumane conditions in which the Korean minority is living in Japan. It calls for the cooperation of American churches in supporting movements in Japan to fight for the establishment of better conditions.

The fact that these points were raised in the NCCC meeting in the U.S.A., is, I think, most significant. Before most Japanese Christians have become aware of them, these issues have become international issues, to which I firmly believe we have the responsibility to respond.

REFLECTIONS ON A YEAR IN AUSTRALIA

by Tadashi Miyabe

We came back late November after having stayed in Sydney working at the Australian Council of Churches for a little over one year as secretary of the Australia-Asia Partnership Programme. This programme is one of forty-two projects of the East Asia Christian Council involving 19 countries. Projects range from university missions to church and society and international understanding. Through these, the EACC is functioning as a major instrument of sharing and shaping the tasks of the church in this part of the world. In Australia, the Australian/Asian Partnership programme was primarily financed by the Special Ecumenical Fund raised by the EACC, with the assistance of the Australian Student Christian Movement, the Australian Council of Churches and the New South Wales State Council of the ACC.

The purpose of the Australia/Asia Partnership Programme 1971-72, namely, the youth programme, was to widen the horizon and understanding of Australian youth in relation to such emerging issues as world development, racism, peace and the relationships between Australia and Asia or a particular country in Asia. The thrust of this programme was geared towards developing a flexible programme with the orientation of the Ecumenical Youth Ministry.

In order to realize the above mentioned implication of the programme, I was engaged in numerous activities at secondary school level, tertiary level (higher education), churches and conferences. One of the distinctive features of my involvement theologically speaking was to discover issues of the world as they actually exist, with readiness for theological reflection in the corporate way. In many occasions, people outside of the church structures were rather surprised at knowing the church's commitment in this fashion.

While we were there, I noticed increasing awareness of the need for Australia to understand Asia and to live in the concept of interdependence of its nations. One cannot generalize about Asia in simplistic terms. Rather one has to open oneself to the diversity and richness of the culture and people in Japan. When we think of the inevitable tendency of insularity of ourselves and its negative consequences in the world today, it is of utmost importance to ask the question of how to work for a situation in which constant effort will be made for maximization of understanding and minimization of misunderstanding.

The concept of partnership will take a visible form through different stages of inter-cultural communication.

CORRECTION:

Our attention has been called to errors in the reading of the characters of four names in the article on the Conference on Christian Education held in Okinawa, which appeared in the Dec. 6 issue of JCAN (No. 423 (p.6--129)).

Para. 2	Kenji Church should be read	Kaneshi Church
Para. 4	Hiroaki Fukichi	Kosho Fukuchi
Para. 6	Etoman Church	Itoman Church
Para. 5-6	Minoru Ogusuku	Minoru Oshiro

The Women's Vocational Training Center at Sri Lanka (Ceylon) * * * * * is the NCCJ Service Division project for Christmas, 1972. (This is a change from the announcement in the Nov. 24, issue #422, in view of the word from the World Council of Churches that the request for the Korean school in Pusan has been fully subscribed.) The goal for this, the 19th *Ai no Okurimono* project is ¥1,200,000.

The Center is located in Battacama about 50 kilometers from the city of Colombo. Young women from the ages of 18 to 25, attending this vocational training school for a two-year period, study home economics, agriculture and animal husbandry.

The population of Sri Lanka is over 12 million. Since tea as a source of income is no longer such an important commodity of international trade, these young women will be expected to give responsible leadership in the new movement to develop other agricultural industries for economic development of the country.

The contributions through *Ai no Okurimono* will be used for plumbing and electrical facilities and for the building of pig pens and cattle stalls.

"GEMBA, KYOKAI, SHINGAKU

"The Place of Work, the Church, Theology" (*gemba, kyokai, shingaku*) is the theme of the 9th Annual NCCJ-sponsored National Conference on Urban-Industrial Mission to be held at the Central YMCA in Osaka Feb. 2-5. Here are some of its special features:

1. Input from leaders of nine urban projects in the Kansai*
2. The drawing up of case studies following the exposure of small groups to various of these projects.
3. The opportunity for all participants, including laymen from the area, to worship in the various settings in which the projects are located. (The main reason for holding the conference over a Sunday is to include laymen in part of it and also to provide for Sunday worship experiences in various settings.)

Attendance is limited to eighty persons. A quota has been suggested to each NCCJ member body. A few additional spaces are available. Participants will include persons from the Japan Catholic Church as well as from churches in Taiwan and Korea. Each seminary has been asked to send one of their theologians to assist us in our struggle to build a theology for urban-industrial mission.

In this era of Japan's high economic growth, the proposal to "change the face of the Japanese archipelago" is projected to catch people's imaginations. But our conference will focus on the question of how people on the lower rungs of the economic ladder can be freed from the various fetters that keep them from enjoying truly human existence. Participants will have an opportunity to hear the agonized cries arising from the cities and think through these things with the project leaders in this study-training experience.

The cost of the Conference, including meals, field trip and registration, is ¥10,000. Persons should contact Stan Manierre at the NCCJ office by Jan. 10. An advance registration fee of ¥2,000 is requested.

Copies of former conference reports (in Japanese) are available at the NCCJ: 1972 report, ¥350 a copy; 1971 report, ¥250 a copy--postage included.

The nine projects to be the core of the 1973 Conference program are: Nishijin Shinin Center; Ecumenical Danchi Study Group; Kyoyukai (joint Catholic-Protestant ad-hoc group working with the day-laborers in Kawasaki); Rokko Student Center; The Truck Drivers Center (Transportation Labor and Welfare Center) at Kakogawa; Ikuno Community Development Center (Korean Christian Church); Christian Council for the Liberation of the Mikaiho Buraku people; Mead Christian Social Center; Osaka YMCA--recreation with young laborers.

* * * * *

The first Asian Ecumenical Conference on the Role of Health in the Development of Nations was held at Continental Hotel, Bangkok City, Dec. 7-13 under the joint auspices of the East Asia Christian Council and the Asian Regional Executive Committee of the International Federation of Catholic Medical Organizations (FIAMC).

This was the first experience in meeting and discussing common issues for Catholic and Protestant health workers in Asia.

While most of the delegates from developing countries were subsidized in their travels, board and room for this conference, all the delegates from Japan --6 voting delegates and 5 observers--attended at their own expense. Besides, 1500 U.S.\$ was contributed to the conference for helping delegates from other countries. This money was collected from among members of both Japan Catholic Medical Association and Japan Christian Medical Association.

All the Japanese delegates participated in the four working groups:

- a) Health, Development and Population issues; b) the Church's Role in Health;
- c) Health and Education; d) Health Issues for the Rising Generations.

As the social and medical situation in Japan is so much different from those of other developing countries in Asia, delegates from Japan found it difficult to fully participate in discussions except in reporting Japan's specific situation and problems. Their contribution to the conference was not great. This was not only due to their language (English) weakness but also due to the difference in concerns and problems they face in their medical work. But they became aware of and were tremendously impressed by the poor medical care delivery in other Asian countries, particularly in their rural areas, and keenly felt the need to promote overseas cooperation with health workers in other countries.

Informal conversations with delegates from Korea and Taiwan were very fruitful. They worked out a plan during the conference for "Ecumenical Medical Field Work" for the mountain tribe in Taiwan next summer. This will be jointly sponsored by the Christian Medical Associations in Korea, Taiwan and Japan. Health workers and medical students in the Philippines are interested in this project, too. This kind of international cooperation should be extended to other areas.

One day (Dec. 11) was spent by the Catholic Medical Group and the Protestant Medical Association meeting separate to discuss the future scheme of international cooperation. It was proposed to establish a secretariat for the Committee on Health, under the Program on Justice and Service of the EACC (ACC from 1973 on). The problem is how to recruit a proper medical professional as a full-time secretary and how to finance it. This is very important because otherwise all the beautiful "recommendations" and "resolutions" may not actually be implemented. At present Dr. Taro Nagasaki, medical director of the Salvation Army Hospital in Tokyo, is serving in the capacity of part-time secretary for this purpose. But a full-time worker is really needed.

All the conference discussion was led by members of the WCC-Christian Medical Commission, who put emphasis upon comprehensive medicine for rural areas rather than upon hospital-centered curative medicine. The works of Medical Missions in Asia will be changed from the traditional hospital-orientated curative medicine into preventive care and health education for community people. Funding agencies were requested to support wider public health programs rather than a strong institutional approach to health (building "Christian hospitals" in urban areas). Strong doubt was expressed by many people about whether churches or religious groups should be the owners of more medical institutions.

Apart from the practical impossibility to staff these institutions, the trend in most Asian countries toward nationalization in one form or another should make us accept this pattern and work within it rather than compete with secular or governmental institutions.

In many cases during the conference, the churches or Christian individuals were encouraged to work as innovators, motivators or catalysts among secular health workers. Many people favoured a policy by which church founding agencies would finance government institutes in rural areas.

REFLECTIONS ON THE GENERAL ELECTION

by Rev. Masahiro Tomura

* JCAN Dec. 22

* p. 7 (136)

* * * * *

The 33rd General Election resulted in the Liberal Democratic Party's maintaining its majority position in the resurgence of the Socialist Party, in a great leap forward for the Communist Party, and in the beginning of an ebb in the power of the Democratic Socialist Party and Clean Government Party (Komeito).

Following are the new statistics on the distribution of seats in the House of Representatives of the National Diet:

()=number before dissolution

LDP	282 (297)	JSP	118 (87)	JCP	38 (14)
CGP	28 (47)	LSP	19 (29)	Others	5 (3)

On the surface, the LDP has maintained the status quo. However, considering such facts as the decrease of ten seats, the giving up of 207 seats to the opposition parties, (instead of the less than 200 originally aimed at by the LDP) and the fact that the election took place under such favorable conditions as* it must be seen by the brains of the LDP as a serious defeat. The severe criticism against the policies of the government and the LDP which brought about "high economic growth" at the cost of pollution, high cost of living, and human alienation resulting in controlled society, have led to the people's choice of opposition parties such as JSP and JCP in an effort to stop the LDP's control of political power.

It would be premature to predict how the political map may be redrawn in the 70s. However, this much may be said: it is the beginning of the tolling of the bell that foretells an uneasy era for the LDP.

Although the JSP gained seats in this election, it had to add another 20 to regain power equal to what it held before the last election, in which it lost 59 seats. However, it is safe to say that the JSP has found the clue to its resurgence. JCP's 38 seats is the highest number it has occupied in the National Diet since its inauguration. The number of those who voted for JCP candidates amounted to 5 million. This, however, was not a "sudden happening." It owed much to the sacrificial daily activities of the 300,000 JCP members. Furthermore it revealed the fact that the political line taken in the 1961 Convention--to establish a unified government legally by occupying more than half of the seats in the National Diet--is beginning to be effective. However, very few would say that the image of "communism equals violent revolution" has been totally obliterated in the mind of the Japanese people.

On the other hand, neither was the retreat of the LDP a "sudden happening." The proportion of votes taken by the LDP has been decreasing year by year. The last time it was 47.63 per cent, and this time 46.85. Especially in the great metropolitan areas such as Tokyo, Kanagawa, Aichi, Kyoto, Osaka, Fukuoka, etc., the LDP is losing support. A *Mainichi* reporter commented, "The absolute majority of the LDP is eroding gradually. It is not a big landslide yet, but it may well be a foreshadow of what is to come." The event that will foretell the future political climate will be the 1974 Election of members of the House of Councillors. Here the balance between the LDP and opposition parties is only a 22-seat advantage for the LDP. In case there should be a reversal, a great landslide in the rule of the LDP for a quarter of a century of post-war Japan may occur. The LDP must be thinking seriously about preventing this from happening. At any rate, the political climate of Japan will experience a high tidal wave, one which dates from the opening of the 70s.

* those created by approachment with China and the so-called "Tanaka boom,"

In October Chosei Kabira spoke to the Diplomats' Luncheon in Tokyo on the topic. Below are excerpts from his address.

Since Okinawa returned to Japan in the middle of May this year, five months have gone by, and in Tokyo nowadays we don't hear much about Okinawa problems.

But according to the reports I have received so far from Okinawa there seem to be two aspects of reversion phenomena, those are:

- 1) a continual and strengthened resistance against unfavorable assimilation programs of the Tokyo central government and
- 2) expectation toward, but awkwardness for, favorable assimilations.

As a whole Okinawans seem to be remaining in confusion and anxiety in this new era. Some people now refer to this period as the second Ryukyu disposition of 1972, the first one having been the Meiji take-over of Okinawa in 1871.

This kind of environment [the history of Okinawa's change from independent monarchy to prefectural territory, becoming the last battleground for the Pacific War and losing 1/3 of its civilian population, and being under U.S. administration for 27 years] has developed the natural, almost instinctive, suspicion and resistance toward the great powers: namely, the U.S. military before reversion and the central government of Japan now. Thus Okinawa is dominantly "reformist" oriented. The Chief Executive of the Government of the Ryukyus prior to reversion and now Prefectural Governor is Chobyo Yara who has been anti-U.S. forces and anti-Japan Self Defence Forces' deployment to Okinawa since he was elected at the first public election as Chief Executive in 1968 on the platform of "immediate, unconditional, complete reversion to Japan".

The recent prefectural election bought him the stable majority of reformist seats in the Assembly. In terms of communities 21 out of 55 *shi-cho-son* or city-town-village are headed by reformist mayors; statistically, 70% of the entire Okinawa population voted for them. But this situation does not necessarily mean they have become branches of their counterparts in Japan. On the contrary, Okinawan reformists are still holding quite a steadfast posture and refuse to become subordinates to the mainland reformist faction of the Japanese parties, although they collaborate with the mainlanders when the time comes to oppose the Liberal Democratic factions' policies and measures. After reversion, except for the prefectural branches of JLPD and JSP and Komei-to, the Okinawa Socialist Party and Okinawa People's Party never merged with the Socialist Democratic and Communist Parties respectively, as the latter two had expected would happen in the advent of reversion.

Likewise the 14, 000-member-Zenkunro (All Military Employees Union of Okinawa) has not joined the mainland 15,000-member-Zenchuro. [The Okinawa Teachers' Union has chosen to be free to support all reformist parties in Okinawa and Japan rather than giving sole support to the Socialist Party.]

However, this reformist government, which is usually busy making statements and slogans for the reform's sake, is not exactly effective, and the emergence of a competent administration has lagged because of politically influenced appointments rather than the practical selection of key personnel and also because of hesitant cooperation of middle managerial personnel, who have pursued their tasks under a conservative regime for so many years. In addition the Okinawa Prefectural Government is now facing the new aspect of dealing with the experienced, shrewd, and hard working bureaucrats of the Japanese central government. The result is that the Okinawan planning is loose, the coordination is inadequate; execution is inappropriate and, as a result, the non-confident or "*Shikatanagai*" ("it cannot be helped") attitude among the citizenry has been increasing in spite of the fact that the central Government of Japan appropriated a handsome special budget. Eighty-three billion yen directly and 60 billion yen through the Prefecture are included in this year's budget. The total is almost 400 thousand dollars.

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The biggest grievance of the people is the price hike in commodity goods caused by the conversion of dollar currency to yen at the rate of 1 to 305. The problem came from the fact that the store and shop owners converted prices at the rate of one dollar to 300 to 450 yen thus causing the price hike of a low 3.4% in *konbu* (a basic seaweed product) to a high 63.9% in *tōfu* (another staple--soy bean curd). Yet the recent survey done by the Kansai Women's Federation concluded that generally consumer goods and services in Okinawa are considerably less inexpensive than those of Japan proper. This is due to the fact that under American administration Okinawa had been enjoying basically free-trade arrangements for importing goods from all over the world. Therefore any trading company or even private merchant learned to import cheap and fair quality goods by Letter of Credit from foreign countries. In order to avoid chaos, the central Government applied the interior import regulation especially to Okinawa for five years with a special tariff system. Lunches on meat, bacon, ham, oranges, bananas and oolong tea are under the categories of tax free or 5 percent duty. Tourists, and this includes not only foreigners but mainlanders, can have the duty tax refunded at the place of departure when they buy such items as Scotch whiskey, watches and jeweleries.

Incidentally, the normal rice price is 800 yen per ten kilograms in Okinawa, whereas you have to pay almost twice as much here in the mainland and it is likely to be raised sooner or later. The Japanese rice price will apply in Okinawa in five years.

The biggest talk in Okinawa now is the International Ocean Exposition which will be opened in March 1975 for the duration of six months. "The Sea We Would Like To See" is the main theme....

Okinawa is now expecting to have over 30 countries participate in the exposition including the People's Republic of China and 10 major oceanic industries. The government has already indicated its intention to allocate 200 billion yen, which is almost five times as much as the allocation for the Osaka exposition of 1970, eventually with additional funds the total will reach 300 billion yen. Three million and a half to five million spectators are expected to arrive by air and sea. There are only 866 days from now to the opening day of the Exposition. This means the Okinawa Prefectural government has to successfully acquire adequate land space not only for the exposition but also for roads and other necessary institutions and organs. In order to accomodate this many people, it is said that twenty-three flights of Boeing 747 Jumbo jets a day are necessary, and ships and hotels, are necessary, too.

After reversion Okinawa was announced as being situated in the 8th Block in the New All-Country General Development Plan. This plan aims at making these islands the cross-roads of South East Asia and connected with the seven major cities in Japan Proper. Okinawa is forecast to be the international get-together spot, a resort community and a tourism recreation base. In this connection it has been reported that all establishments, after the closing of the Expo, will be diverted for public use.

On the other hand there are quite a few people who oppose the Expo on the grounds of the acute inflational tendencies and the inevitable destruction of nature and pollution of the ocean caused by Expo itself. Anyway, there can be no doubt that the probable success of this Ocean Exposition could bring Okinawa a peaceful tourist industry and basis for gradually escaping from economic dependency on U.S. military spending.

The Japan Leisure Exploration Center of Motobu peninsula, where the Exposition is to be held, reports that 30 thousand hectare, or nearly 60,000 acres, of the coast line has the capacity of accomodating 10 million visitors and more than 1,000 yachts and boats a year, which could bring Okinawa a daily 300 million yen worth of consumer goods and services demand by 1980--only eight years from now. Reflecting this prospect and being motivated greatly by the forthcoming Ocean Exposition, I hear that 1,600 acres in the vicinity of the Expo site have already been secured by various concerned business interests, including Mitsui, Daito and San-ai land developers. There can be no doubt but that a construction boom and land rush are to come soon.

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* * * * *
In connection with accomodating so many thousands of visitors and tourists to Okinawa, and in order to allocate space for industries from outside, the Okinawa Prefectural government is eager to diminish the size of the U.S. military bases there.

Reversion reduced only 2.5% of the total base land and the U.S. military still occupies 23% of the main island of Okinawa. There are 93 major U.S. installations on all of the mainland, but in Okinawa prefecture alone, with an area comparable to Kanagawa prefecture or the state of Maryland, there are 86 major installations, the acreage of which surpasses the total U.S. bases of Japan. Consequently many Okinawans, as a matter of fact, some 100,000 or one-fourth of the working population are, serving directly or indirectly the U.S. military, with the natural result that Okinawa is drawn into an economy dependent on the bases. The earnings from the U.S. military bases represent one fifth of the gross national or prefectural project, and 60% of the foreign trade income.

This is the biggest dilemma reformists are facing in Okinawa. Naturally, there is tremendous resentment towards the Self Defence Forces deployment which is in progress now, although the number of the troops is not so substantial. There will be 3,000 JSDF troops by the end of this year and 6,500 by early 1975. It is said there are presently 50 to 60 thousand American troops on Okinawa.

Antagonism to JSDF is not only an ideological matter but is because of the image of the Japanese Imperial Army, which was defeated on the island. [Japanese soldiers, rather than protecting the civilians committed extremely cruel acts and atrocities.]

So there are many cities and townships which refused the JSDF recruiting efforts, personal survey of applicants and even garbage collection and disposal for the JSDF. I have heard that some landlords refused to rent their houses or apartments to JSDF officers, soldiers and their families. In Okinawa, the JSDF cannot even participate in community athletic events and baseball contests with other amateur teams.

Yet, the reformist prefectural and community governments have to depend on the Self-Defense Forces for transport relief foods to typhoon-stricken remote islands and also in connection with disposal of excavated blind shells, which has been previously carried out by the U.S. Forces. Ironically, the Okinawans have never hesitated to ask American Forces to do these rescue jobs. You probably have never seen such a low-postured and amiable Japanese Self Defence Force on the mainland Japan as you see in Okinawa. But a recent public opinion survey conducted in Okinawa by the *Asahi Shimbun* shows an increase in those favoring the U.S.-Japan-Security treaty to 30%, from a previous figure of 18%. Even with this change in attitude toward the treaty, it may be almost impossible to accustom the Okinawan people to the Self Defense Forces.

So as I said in the beginning Okinawa after reversion seems to be remaining in confusion and anxiety.

(Chosei Kabira, the former president of Okinawa Broadcasting Cooperation (OHK), has been residing in Tokyo as Controller International Division of President Office of NHK in Tokyo.)

See you next year

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